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*On the Natural Duty of a Personal Service,
in Defence of Ourselves and Country.*

A
S E R M O N,

PREACHED AT
ST NICHOLAS CHURCH, in *Newcastle,*

ON OCCASION of
A late DANGEROUS INSURRECTION,
at HEXHAM.

To which is prefixed,
A Short and Authentic ACCOUNT of the
INSURRECTION.

By JOHN BROWN, D. D.
VICAR of NEWCASTLE.

THE FIFTH EDITION.

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MDCCLXI.



The following may be rely'd on, as an authentic Account of the late INSURRECTION, which occasioned this Discourse.

ON Monday the 9th of March 1761, the Deputy-Lieutenants and Justices of the Peace, acting for *Tindale Ward*, in the County of *Northumberland*, met at *Hexham*, to receive Lists from the Constables, of the Persons in that Ward liable to serve in the Militia: And having been previously informed, that a great Number of Persons were determined to assemble in a riotous Manner, to prevent such Lists being delivered in, a Detachment of six Companies from the two Battalions of *Yorkshire Militia*, quartered at *Newcastle*, was, at the Request of the Deputy-Lieutenants and Justices, ordered by Col. *Duncombe* from *Newcastle* to *Hexham*, under the Command of Major *Crowe*. On the Day of Meeting, they were drawn up in the Market-Place, and formed three Sides of a Hollow-Square, the Town-Hall forming the Fourth: And Notice was sent round the Town by the Bellman, desiring the Inhabitants to keep within Doors, as it was feared there would be a Necessity of repelling Force by Force. From Ten till about Eleven o'Clock in the Forenoon, the Rioters came in, to the Number of at least five thousand, armed with Pistols, Clubs, and other Weapons: They surrounded the Militia, who were in Number about two hundred and forty. And altho' the Deputy-Lieutenants and Justices received and heard Petitions from several of them (all tending to have the Militia-Laws suspended, and not put into Execution) and did all that was in their Power to convince them of their Error, and induce them and their Associates to disperse, yet they

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contemptuously continued together in the most daring and insolent Manner; repeatedly declaring, that if their Request was not granted, they would murder the Magistrates; offering large Bribes to the Militia, if they would lay down their Arms; and, by Turns, insulting and threatening them in the most audacious Manner: Notwithstanding which, the greatest Lenity was shewn them, and the Militia continued under Arms, till after One o'Clock. The Rioters still continuing obstinate, and pressing on all Sides, up to the very Bayonets of the Men, with the most desperate Threats of Destruction, under an imagined Security of their not daring to fire, the Proclamation in the *Riot Act* was read: Soon after this, the Rioters attempted to force the Ranks of the Militia, that they might come at the Deputy-Lieutenants and Justices. One of them killed Ensign *Hart*, with a Shot from a Pistol, before the Militia gave their Fire: A Party of the Rioters then broke into the Ranks; on which the Magistrates, seeing themselves and the Militia on the Point of Destruction, ordered the Fire to be given. This was accordingly done; and a considerable Number of the Rioters were killed and wounded: This giving a Check to the Fury of the Rioters, they fled and were dispersed. The Officers immediately gave Order for the Firing to cease; which Order was obeyed without Delay, tho' not without Reluctance, the private Men being greatly exasperated by the repeated Insults which they had received.

HAD the Fire been given much *sooner*, the Justices and Deputy-Lieutenants might have been accused of a *Want of Tendernefs* to their Fellow-Subjects: Had it been defer'd a *few Minutes longer*, a *general Massacre* must have ensued.

TO the RIGHT WORSHIPFUL
HENRY PARTIS, Esq; MAYOR
of NEWCASTLE;
AND THE
REST of the MAGISTRATES of the
CORPORATION.

GENTLEMEN,

AS your Opinion of the
following Discourse
was so favourable, as to
induce you to desire it
might be published, I have
as soon as possible comply'd
with your Request: And
have only to add my De-
fire;

fire ; that, from the Suddenness of the Occasion, and the apparent Necessity of an immediate Publication, *You* and the *Public* will please to consider it as an *extempore* Discourse, rather than a *study'd Composition*. I am, with all due Regard,

GENTLEMEN,

Your most obedient and

Most humble Servant,

J. BROWN.

A

S E R M O N, &c.

First Epistle to the CORINTHIANS, Ch. XII.
Part of the 24th, and the whole 25th
Verse.

—*But God hath tempered the Body together,
—That there should be no Schism in the
Body; but that the Members should have
the same Care, one for another.*

THE Duties which we owe to each other, may be properly divided into two Classes. The first Class consists of the Duties which Individuals owe to each other as *private* Men, in the common Instances of Justice and Charity: And these are called *moral* Duties.

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THE second Class consists of the Duties which we owe to each other, as *Members of the same Society*. These are of a more important Nature than the other; inasmuch as any Breach of them does more immediately affect the Peace and Welfare of that Community to which we belong: And these are called *civil* Duties, or Duties which we owe to our Fellow-Citizens or Countrymen.

THE *moral* Duties, or such as particular Men owe to each other, are the most common Subject of Instruction and Exhortation from the Pulpit; and this, for a very obvious Reason, because the Violation of these is much more common than of the Duties which we owe to our Fellow-Citizens and our Country. The Occasions of Intercourse between Man and Man are daily and infinite; the Means of evading Justice are often known; the Criminal may be either too
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strong or too cunning for the Injured: The Punishments, in many Cases, are not sufficient to intimidate Offenders. . . . On the other Hand, where Men are so bold as to think of rebelling against the public Laws of their Country, the whole Community of Course becomes their Enemies: They can never be too strong, and but seldom too cunning for the Injured; and the Punishment, being no less than that of Death, is sufficient in most Cases to over-awe the most desperate and daring Mind.

HOWEVER, we want not Instances of bold and open Violations of this great Duty, of Obedience to the public Laws of our Country. And, as the sacred Scripture hath recorded several of these; so it hath occasionally given us the most express Commands, enforcing our Obedience to the established Constitution, on the Principles of Religion. We are commanded to *honour and obey the King;*

King; and this, for the very best and justest Reason that can be assigned, because *he is the Minister of God for Good*. We are commanded, *not to resist the Ordinances of God*, but to be *subject, not only for Wrath* (not only from the Fear of civil Punishment) *but for Conscience Sake*: And are expressly told, that *they who do resist, shall receive to themselves Damnation*.

So much is said, as an Apology (if any can be needful) for my chusing this, for the Subject of my present Discourse. As it appears from hence, that the great Duty of Obedience to the Laws and Constitutions of our Country, is to be enforced by the Sanctions of Religion.

THE Picture drawn by the Apostle (in the Chapter from whence my Text is taken) is perhaps one of the finest and justest Representations of a Society, that ever flowed from the Pen of any Writer. “*The Body*”
(saith

(saith he) "*is not one Member, but many:—*
"*If the whole were the Eye, where were the*
"*Hearing? If the whole were Hearing,*
"*where were the Smelling? But now hath*
"*God set the Members, every one of them in*
"*the Body, as it hath pleased him.—And*
"*the Eye cannot say unto the Hand, I have*
"*no Need of Thee: Nor again the Head to*
"*the Feet, I have no Need of you.—But*
"*God hath tempered the Body together;—*
"*that there should be no Schism in the Body;*
"*but that the Members should have the same*
"*Care, one for another."*

IN my following Discourse upon these Words, therefore, I shall, 1st, As briefly and as clearly as I can, explain the Use and Necessity of those various Ranks of Society, which are here so finely painted under the Image of the several Members of the natural Body. . . 2^{dly}, I shall, in the same Manner, endeavour to point out the natural Duties which these various Ranks owe to each other:

other: And, lastly, I shall make some Applications, which may concern us all, upon Occasion of a late unhappy *Insurrection*, which, if it had not been timely and resolutely quelled, might have been *fatal to the whole Kingdom*.

1st, I SHALL explain the Usefulness and Necessity of the various Ranks into which Societies are formed.

THAT the *Generality* of Mankind must consist of those who are destined to *Labour* for the Subsistence and Support of All, is a Point so plain as stands not in Need of any particular Proof. To Labour and Industry we owe all the *Conveniences*, nay almost all the *Necessaries* of Life. By these alone we gain our *Food* and *Raiment*, with all those outward Things which contribute to render Life agreeable. Without Labour and Industry, therefore, we must all perish; or else
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betake ourselves to the Woods, dissolve all the Ties of Society, and mingle with the Beasts of the Field.

THUS it is clearly necessary, that many should be destined to *Labour*, for the *Support* of *All*: And it is no less evidently necessary, for the same good Purposes of Society, that *others* should be *exempted* from it. That *some* should be set apart, for the *Govern-ment* and *Instruction* of Mankind, is a Point which no Man possessed of common Sense will deny. If so, then it is evident, that these ought to be *exempted* from the Toils of bodily Labour, that they may have *Lei-sure* to apply themselves with *Diligence*, and acquit themselves with *Honour* in their *re-spective Stations*. The Constitution of *Laws*, the Administration of *Justice*, the Instruction of Mankind in the great Duties of *Morality* and *Religion*, are Things of such *Importance* and *Difficulty*, as require a long and constant Application in those who would arrive at any
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competent Degree of Ability in them. But if *All* should pretend to *Government*, and *All* to *Instruction*, what could be the Consequence, but *Ignorance* in the *One*, and *Confusion* in the *Other*? “*Can the Blind* (saith our Saviour) *lead the Blind*? *Shall they not both fall into the Ditch*?”

HENCE then appears the Necessity of a Variety and Subordination of Ranks; that the *Generality* of Mankind may labour in their respective Callings, for the Support of All: And that the *Few* may be exempt from the Labour of the *Hands*, and allotted to the Labour of the *Head*, for the Ends of *Government* and *Instruction*.

FROM these two plain Principles, evident to every Man of common Sense, will naturally result the mutual Duties which these different Ranks owe to each other: Which was the second Thing I proposed to lay before you.

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THE great general Duty, therefore, which the governing Part of Society owe to the governed, or the inferior Ranks, is that of *Protection*: Of Protection from Injury, in their Lives, their Freedom, and their Property. In most Countries, except our own, this great Duty is administered in a very defective Manner: The *arbitrary Will* of the Prince, or of his Favourites, often *destroy* that *Protection* which they ought to *give*: But under *our* most excellent and unrivalled Constitution, the Bent and Genius of every Law is calculated for the general *Protection* and *Happiness* of the Public: And these most excellent Laws are administered by a *King*, who hath not only declared from the Throne, “that the Rights and Liberties of his People are equally dear to him with the most valuable Prerogatives of his Crown;” but hath likewise given a recent and shining *Proof*, that this noble Declaration will be the Rule of his Conduct

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duct towards his *admiring* and *grateful* Subjects.

PROTECTION, therefore, being the great general Duty of the governing Part of every Society; it naturally follows, that *Obedience* is no less the Duty of the private or inferior Ranks who are governed. For he who *rebels* against that Power who *protects* him, and not only *him* but the *whole Society*, destroys (as far as in him lies) all those happy Effects which good Government naturally produces. He breaks that great Chain of Power, which had been formed for the Security of the public Happiness: He opens a Door for *Disorder* and *Rapine*, for *Murder* and *Massacres*; he sets every Man against his Brother; and if others are weak or wicked enough to be drawn in by his pernicious Example, becomes the Instrument of Hell, in making his Country a Scene of *Blood* and general *Desolation*. Here then we see the Reasons why we are
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commanded, *not to resist the Ordinances of God; but to be subject, not only for Wrath, but for Conscience Sake*: Here we see the Reasons why Rebellion against the Laws of our Country is the greatest of all Crimes, and why it is declared in Scripture, that *they who resist, shall receive to themselves Damnation.*

THE general Duty of Obedience being thus manifestly incumbent on all; there is one *particular Duty*, which our present Circumstances lead me to point out, in a more *particular Manner.*

As it appears the Duty of Governors to protect the Governed; so this Protection extends not only to the Prevention of such Injuries as one Man may receive from another; but likewise of such Injuries as the whole State or Kingdom may receive from another State or Kingdom, with which it is at War. In this Case, therefore, Protection cannot be
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given to the whole, without the *Obedience*, and not only the *Obedience*, but the *personal Assistance* of the Individuals: Therefore the Magistrate hath a *Right* to the *personal Service of every Member* of the State, for the *Defence* and *Security* of the *Whole*. This Right arises in the clearest Manner, from the Nature and Condition of Man. Every individual Man hath a *Right*, or to speak more properly, is indeed under a *Duty*, of *Self-preservation* and *Defence*: It is the first great Law of Nature: And as no Man has a Right to destroy his own Life, so neither hath he a Right to submit it to Destruction by an Enemy, without exerting all possible Resistance. What is thus a natural *Duty*, is no less the natural *Inclination* of all Men; there being no rational Creature so stupid, as not to be possessed with an unalterable Abhorrence against *Pain*, or *Slavery*, or *Death*. Suppose then that two Men have agreed or leagued together, for each others mutual Protection and Support: Can either of these (in Case of an Attack from

a common Enemy) affirm that he hath a Right to skulk from Danger, and leave his Friend and Ally to the Mercy of a superior Force? Or if he does, can he ever in Reason desire the *future Protection* of Him whom he hath so basely *deserted*? Suppose then the Number of those who league together to be increased to *Ten*, or to *ten Thousand*, or to *ten Millions*; still the *reciprocal Duty* of *mutual Assistance* and *Defence* remains *unaltered*: And it is impossible for any Man to *shake it off*, who has either *Life*, or *Person*, or *Freedom*, or *Property* to defend.

F O R any Man to say in this Case, that he has no *Estate* to defend; and therefore "let those defend their Estates who have them," is a Kind of Language which can hardly come from an honest Heart, unless accompanied with a Head more weak than ordinary. For which, I beseech you, does every Man value most,—His *Estate* and outward *Fortune*, or his *Life*, his *Limbs*, and *Liberty*? No Man will
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hesitate a Moment in his Choice ; but every Man declare that he prefers the *latter* ; because without *Life, Limbs, and Freedom*, all other *Possessions* are void of *Worth*. Every Man therefore, as having *Life, Person, and Liberty* to defend, is possessed of a *Property* more *valuable* than all the *Estates* in the World ; because he would rather part with any *Estate*, than be deprived of *these*. Hence therefore arises the universal Duty of a *personal Service* in every Member of the State, for the Defence of his *Life, Person, and Liberty* ; without any Regard had to the Difference of Wealth, Fortune, or *Estate*. Those who are *infirm*, are of Course *excepted*, because they are naturally *incapable* of this personal Service. Some few Men, of *certain Professions* may likewise, by the Consent of the whole Society, be *exempt* from it : but this Exemption is not given for their own Sakes ; it is not because they are *poor, or rich, or learned, or great, or powerful* ; but only because their Attendance on their *Profession* is
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judged to be of *more Use* and *Importance* to the *Public*, than their *personal Service* in the Article of *Defence*. No Man, therefore, of whatever *Rank* or *Condition*, is naturally free from this Service, unless he be *expressly excepted* by Law; and he who refuses to perform this personal Service, when called to it in his Turn by the lawful Magistrate, is an Apostate from Truth and Reason, forfeits all Right to the Protection of the State; and if he *resists* the Magistrate when his Service is demanded, becomes a *Rebel* to his *King* and *Country*.

HAVING thus delivered the Principles on which every Man is bound to obey the governing Powers, and join (when he is legally called upon) in the Defence of himself and his Country; I must now, with a Mixture of Reluctance and Pleasure, proceed to make some Observations which may concern us all, on Occasion of the late unhappy *Insurrection* in this Neighbourhood.

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AND Iſt, Let me lay before you the uncommon and unexampled Guilt of this atrocious Attempt ; and point out to you the many aggravating Circumſtances with which it was attended. It was an Attempt to defeat a Law, which the beſt and wiſeſt Part of this Nation had long wiſhed to ſee eſta- bliſhed, and had lived to ſee that Wiſh at length compleated : A Law, which hath fixed the national Defence on its moſt natural and ſure Foundations, by teaching every Man no longer to rely on the precarious and dangerous Aſſiſtance of a foreign Force, but in Turn to become his own and his Country's Defender. It was an Attempt to defeat a Law, which hath already proved its own Excellence, by appointing our Fellow-Subjects to defend our Forts, and guard our Priſoners of War, and thus enabling our regular Troops to attack our Enemies in their moſt valuable Poſſeſſions : A Law, which is not only thus
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conducive to *Victory abroad*, but hath farther proved its Excellence by quelling a dangerous *Insurrection at Home* ; witness that unhappy one, which is the Subject of our present Attention. It was an Attempt to insult, to abuse, nay even to murder those Men, who were assembled in *Obedience* to the *Laws* of their Country. . . It was an Attempt to sow *Dissension* thro' this Kingdom, at a Time when the *most amiable* of *Kings* had happily *united* the Hearts of all his Subjects : It was an Attempt to frustrate those upright and steady Measures, which had raised this Nation to a Pitch of unexampled Glory ; which, by the Providence of God, had blest us with repeated Victories ; had enabled us *to smite our Enemies in the hinder Parts, and put them to a perpetual Shame* : It was an Attempt to revive the drooping Courage of our Foes ; to set every Man against his Brother ; to fill the Land with Confusion and Blood ; and finally, to give us up for a Prey to that Enemy which hath so long watched and laboured for our Destruction.

THE Attempt having been thus horrible in its Nature ; let me next observe, How much it is the Duty of every Man, from the *highest* to the *lowest*, to express his *Detestation* of this atrocious Crime, by every Means that is in his Power. It is not enough, that we do not actually *join* in such ruinous Attempts. If we *encourage* them by our *Words*, we are *instrumental* to their farther *Progress*: To *palliate* Guilt, is to *partake* of it: And if we blow the dying Embers of Sedition by our Breath, we take the surest Means of kindling it once more into Flames. Even to be *silent* on such an Occasion, when the Blood of innocent Men (shed in Vindication of their Country) calls aloud for Justice; even to be *silent*, I say, is a Kind of *Connivance* at the Crime of *Murder*. No *Expressions* of Hatred and Detestation against such atrocious Wickedness can be too *public* or too *strong*: For thus alone, by the *united Voice* of all honest Men, the *leading* Instruments of Sedition can be struck dumb; and their deluded *Followers* convinced of the Baseness and Profligacy

gacy of that Attempt, in which they have been so unhappily involved. And above all, if any of these Traitors to their Country are so bold and desperate, as to throw out *Threats* of future Mischief to any of those who were engaged in this *necessary Service*, it is the Duty of every honest Man to *proclaim* them to the World; not to skreen them from Justice thro' a false Compassion; but rather to use every lawful Means of bringing them to such Punishments as the Law hath ordained against the Disturbers of the public Peace. And he who is defective in this necessary Duty, is neither true to himself, his King, his Country, nor his God.

MY next Observation, and of a much more pleasing Kind, shall be, to lay before you the Excellence of this Law, which these audacious Men combined to subvert. In the quelling of this horrible Attempt, we have had the strongest *Proof* of the *Propriety*
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and *Usefulness* of a *national Militia*. There have been *honest* Men who *doubted*, and *dishonest* Men who spread *Suspensions*, concerning the *Effects* of this Establishment. It had been suggested that a *Militia*, in the Hour of Trial, would prove themselves either *timid*, or *incapable*, or *unfaithful*; that they would be more likely to *create* a Riot, than to *quell* one. But, in this late Event, we have seen a clear and noble Instance of their *Union* and *Ability*, their *Integrity* and *Courage*. A *mutual Confidence*, grounded on a mutual Knowledge of each other's *upright Intentions*, was the *Cement* that bound them together: The *Magistrate* rely'd on the *Officer*, and the *Officer* on the *private Man*. "The Eye
 "did not say to the Hand, I have no Need
 "of Thee; nor yet the Head to the Feet,
 "I have no Need of You: But God so tem-
 "pered the Body together, that there was
 "no Schism in the Body: But the Members
 "had the same Care, one for another."...
 But above all, let me remark the *generous*
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Forbearance, the *distinguished Humanity* which was displayed on this unhappy Occasion: When this Handful of brave Men incurred the *Insults*, the *Outrage*, the *Violence*, and *long-continued Provocations* of a surrounding Multitude, without Resistance: Nor ever gave their *Fire*, till their Enemies, armed with Death, were at the very Points of their Bayonets, and even endeavoured to wrest them from the Musquets, and turn them against their Owners; nay, till even an *Officer* was singled out, and shot to Death, in the Presence of his Companions; nay, even till (animated by this *Forbearance*) the furious Mob *broke* in upon their *Ranks*, and the Tide of *immediate Destruction* was pouring in from every Quarter. . . . From the Unanimity, the Conduct, the Integrity, the Courage, and Humanity, which were displayed on this Occasion, we may justly infer the *Excellence of this Law*, whose *Efficacy* hath been put to the *Proof* on this trying and interesting Event.

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THE Observation which naturally ariseth from hence is, that we chearfully and readily *concur*, in our respective Stations, to the full and *perfect Establishment* of a *Law*, which hath so early proved its *Utility* and *Excellence*. As to the Punishment due to those who have so basely rebelled against it, that lies not within my Province to consider: No Doubt, the public Peace, and the proper Ends of Government, will be secured on this alarming Occasion, by a *wise Mixture* of *Justice* and of *Mercy*. But it was my Duty to inforce Obedience to it, by laying before you Obligations of a *higher Nature* than can arise from the *coercive Power* of *human Laws*: And this I have endeavoured to do, by addressing you as *Men*, as *Britons*, and as *Christians*; by explaining that natural Duty of personal Service, which every Man is under, from the first Principle of *Self-Preservation* and *Defence*; from that *Protection* which every Man claims and reaps from

from his Connexions with his Fellow-Citizens; from the *present Situation* of our Country, with Respect to that dangerous *War* in which we are engaged; and lastly from the exprefs *Commands* of God, who hath declared, that they who resist and rebel against the Peace and Happiness of their Country, *shall receive to themselves Damnation*.... Altho', therefore, *this County* must submit to the mortifying Charge of having been the most outrageous in rebelling against this excellent Law; yet the Accusation shall, in some Measure, carry its own *Antidote* along with it, when it shall be known to the World, that its *leading Members*, with the ready and generous Assistance of a *neighbouring one*, were the first to stand up for, and prove the Excellence of that Law, which some of their deluded Countrymen had unhappily rebelled against: And not only so, but have set such a *just Example* of *Terror* to ill-disposed Men, as will probably *prevent* all future *Insurrections* on the like Occasion.

AND

AND now, in Conclusion, let me address myself to those unhappy Men, who were engaged in this ruinous Attempt: And, in this Address, it will be but Justice, to divide them into two Classes, I mean those of *Ringleaders*, and *Followers*, in this wicked *Insurrection*.

AND first, as to You who were the *Leaders* in this atrocious Design, I exhort you to an immediate and a deep Repentance, for the horrible Crimes in which you are involved: For your Crimes are no less than those of *Treason*, and of *Murder*: Of *Treason* against your King and Country; of the *Murder* of innocent Men, acting in Defence of the just Laws of the Realm. You are the first Authors of these dreadful Crimes; as well as of the *Death* of your *Associates*, whom your pernicious *Counsels* drew in to their *Destruction*. Humble yourselves, therefore, in the Sight of Almighty God,
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repent you truly of these Sins you have committed; for thus alone, whatever be your Fate on Earth, can you hope to escape the Judgments of God on the great Day of Retribution. . . . But if you still continue impenitent, and hardened in your Sin; know, that neither your Numbers, nor your Fury, can screen you from the just Resentment of your Country. You may flatter yourselves, that you are so formidable, as to strike a Terror into all who detest your Crimes: But in this you are altogether mistaken. For myself, I tell you plainly, that I fear you not. And, I tell you farther, that all honest Men despise your Threats; and are determined to set themselves against you; and in case of continued Obstinacy, or farther Intentions of Mischief or Revenge, to rise against you as one Man, and overwhelm you with Confusion and Despair. How can you think, that they who are armed with *Innocence* and *Justice*, can ever be afraid of those who are *shrinking* under

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the *Terrors* which *Conscience* brings, even to the Mind of the most determined *Sinner*? Let your *late Experience*, on the Day of Trial, stand for an everlasting Proof of the *Intrepidity* of *Innocence*, when opposed to the *Fears* of *Guilt*.

BUT as to *You* who have been unhappily *deluded* and *misled* into this *fatal Insurrection*; I am desirous of expostulating with *You*, in another Manner. . . . I doubt not, but many of you are, by this Time, convinced of the Rashness and Guilt of your Attempt: That you already stand self-convicted and astonished at your Crimes. If so, let me assure you, that a sincere and public Expression of Sorrow for your Rebellion, is the likeliest Means of your obtaining Pardon, both here, and hereafter.. But if you still continue under your Delusion, let me argue with you freely, as Man with Man. . . Are you so far departed from the Character of *Britons*, as to skulk from Danger when your Service is required in your Turn,
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for the Defence of your Lives and Liberties? I am sure, you are not: Your Presence, even on this unhappy Occasion, proves the contrary. If so; was it reasonable that you should attempt to defeat a Law, which was solely calculated for the Defence of your Lives and Liberties, against the sworn Enemies of your Country?.. Can you be insensible of the Blessings you possess, under his Majesty's most excellent Government? I am perswaded, you are not: But if you are; mark the Difference of Protection which *You* enjoy, from that which Men of your own Rank experience in other Countries. There you will see them *sold* at Will, and carry'd like *Droves* of *Cattle* to the *Slaughter*, for the Ends of Tyranny or Ambition; while *Your* Rights are justly held *sacred*; nor are you ever called to the Field, but where the *best Gentlemen* of your Country *lead* you on, *partaking* with you the same *Dangers* and *Fatigues*; and this only for the Defence of *your own Lives* and *Freedom*... Would you defeat a Law, which hath enabled
your

your King to carry a just War into the Heart of the Enemy's Country?.. Would you defeat those *Measures* which have raised this Nation to such a Pitch of *Happiness* and *Glory*? I know, you would not: Yet this have you blindly attempted to do: For *this Law*, and *these Measures*, were *plann'd* by the *same* Wisdom, and must *stand* or *fall* together.... Would you delight to see your Country a Scene of Blood and Murder? Far be such an Imputation from you! Yet, even this, your Leaders deluded you to attempt, when they tempted you unawares to shed the Blood of your Fellow Subjects... Would you rejoice to hear that the *French* were *landed* on your Coasts? You are incapable of such a Wish. Yet, even to this, did you unwarily contribute, when you aimed to defeat that Law, which was calculated to *prevent* their *landing*.... Finally, would you designedly *murder* your *Protectors*, and imbrue your Hands in the Blood of those who were *labouring* for your *Welfare*? Tremble, my deluded Countrymen, at that Gulph
of

of Horror, on the Brink of which you stood! For even this *Immanity*, this *prodigious* and *unexampled Crime* You were on the *Point* of *committing*. For had not your Designs been rendered abortive, by a few brave and determined *Britons*;—all those honest Men and their disinterested Commanders,—who left their own Homes in Obedience to this Law which You attempted to subvert,—nay even the Magistrates of your own County, assembled to fulfil the Laws, for your *Country's* and for *Your Protection*,—even all these had been basely murdered by you,—had fallen the *innocent Victims* of your *blind* and *unsated Fury*! .. The Scene is too dreadful to contemplate: May God, in his Mercy, forgive you the Attempt!

RETURN then to the Paths of Duty; for these alone you will find to be the Paths of *Peace*. Be not ashamed to acknowledge that you have been *misled*: It is the Mark of an *ingenuous* and *noble* Mind, to *confess* and
lament

38 *On the NATURAL DUTY, &c.*

lament an Error. This, if you do in Time, your Country will, by Degrees, forget the past, and will not be backward to receive you once more to its Protection: Nay, even those honourable Men, whose Destruction you attempted, will forget their Injuries; will forgive your horrible Designs against their Lives; and even *plead* your *Pardon*, on the *Day of Justice*.

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